

THE

PHYSO-MEDICAL

AND

SURGICAL JOURNAL.

EDITED AND PUBLISHED BY

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ALL grant that the resources of experience and science enable the physician to restore the sick; but, how much more ample are they in furnishing, to the diligent student, the most certain means for the preservation of health.

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PHYSO-MEDICAL AND SURGICAL JOURNAL.

INTRODUCTORY LECTURE TO THE MEDICAL CLASS OF THE PHYSOPATHIC COLLEGE.

BY PROF. E. H. STOCKWELL, M.D.

The origin, progress, and present condition of the Physopathic College of this city are, to me, full of interest, and I will endeavor to make them somewhat, if not equally so, to you. Every institution of learning is a public good. The citizen of this Republic is protected and guarded in his political, social, and religious rights, and privileges, by the colleges and schools of the country. They are his country's ramparts and bulwarks that shield his home, his neighbor, and common country against foes without, and intrigue, treason, within. The American citizen has a deep and vital interest in the welfare, progress, and perpetuity of all kinds of schools and institutions of learning. Some may be better than others; yet there must be more or less mental development among the classes of every school. Without Mind, this Government cannot exist one hour; it is as vital to it as blood is to the human body. The Emperor of this nation is the Voter; he wields the destinies of your country; he makes your laws, rules over you, tells you whether liberty or despotism shall reign over this fair land. Hence, the imperative importance that the citizen should be educated; that there should be in all parts of this brotherhood of States, colleges for the people, means for the education of the sovereigns of our nation. But what have Medical Colleges to do with the mental development of the nation—of the Voter? They are mother colleges; more, they reveal the fundamental principles of all human powers, abilities, and wants. They present the laws of man's physical, intellectual, and moral being, and their God appointed conditions and means of action. They, in their investigations, go back to the Record of Infinity, acquaint themselves with His own vernacular, learn to pronounce and speak His own words, they memorize His speeches, and in their several chairs articulate—declaim them to their classes. They are the only schools which directly deal with the works of the Great First Cause; they have their birth and existence with those works, and, in a grand sense, Medical Colleges, instead of being inferior to, or on a par with others, they are above them, mouth pieces and mediums of Nature to all other colleges, and to all other schools.

This city cannot be indifferent to her medical schools; for they are woven with every pulsation of her heart, and every throb of her bosom. They are the fountains from which flow all her dependence in the hour of pain, of disease, and of death. More, they are the

dispensers of the laws and means of health, of that philosophy which developes, perfects, and beautifies the human person; which reveals the attributes of mind, and the arena of their action; and which points out those natural monitors--internal spirits of the heart, and their sphere of action.

This College was legally born in 1839, and then christened, the Literary and Botanico-Medical College of Ohio. Columbus was the home of its infancy, and remained there until the year 1841, when it moved to this city, because of its distance from the great thoroughfares of travel, and its poverty in dissecting material. The corporation has never owned a college edifice or cabinets for instruction. Its Faculty has always been compelled to rent a building for the delivery of their lectures, and to furnish their own apparatus for instruction. Thus far, it has been sustained by the Faculty, and they will so continue to do until its friends, by donations, place it beyond the reach of want--an act, on their part, greatly desired, solicited, and hoped for. In 1843, its Faculty rented the Bazaar for a series of years, and the college continued there until the first of March, 1851.

The charter of this college was, at first, a university charter. On the eleventh of last December, the Trustees of the College came to the conclusion that the best interests of the Medical Department required its separation, by law, from the Literary; therefore they, with one accord, petitioned the Ohio Legislature, "to separate the Medical from the Literary Department of the Literary and Botanico-Medical College of Ohio, to the end, that by a separate and independent organization, a more efficient plan of action may be adopted and carried into execution;" which was granted by the General Assembly of Ohio, on the 22d of March, 1851. Since the first of last March, the Medical Department of the old college--now the Physopathic College--has been located in this convenient and beautiful Edifice, and in all probability, will remain here for many years.

The former name of this College was Botanico-Medical. It was at first adopted, I suppose, to express the fact that its remedies were drawn from the Botanical kingdom; but soon after its adoption, the friends of reform saw that their name was not significant of their principles, nor the character of their remedies. They then desired to change it for one expressive of their central, cynosure idea. Finally, they chose Physopathy, and, accordingly, in their petition to the Legislature for the divorce of the Medical from the Literary Department, prayed also for a change of the name, which was granted.

The Trustees of the old college "mutually agreed" that the Departments should be separated, and that the name should be changed, and that the Trustees incorporated in each Department, should perpetuate the rights and privileges thus granted, and should be encouraged and aided to do so *by the other*; in good faith, with a perfect understanding, and at noonday this agreement was made, and the Trustees of the Physopathic College have fulfilled, and are fulfilling to the best of their ability, their obligations and their promise to the old Trustees, to the Ohio Legislature, and to the friends of Medical Reform. The old Botanico-Medical College is now the Physopathic, and is now perpetuated in this edifice.

In a technical sense, Botanopathy when applied to a system of medicine, expresses the idea that its remedies are exclusively botanical. This is not characteristic of this school, it does not touch its leading idea; it is not significant of a single truth of organic science.

The literal meaning of the word Allopathy is another diseased condition. It was, and is yet, with many, a favorite theory of the old school, that one disease is cured by producing another disease; for, they say, that two different diseases cannot exist in the organization at the same time. Hence, the old school adopted a name embodying this apparent law. For years this was the engrossing, central idea of Allopathy.

As the physician stands by the bedside of a dying friend, perhaps of a companion, or a parent, and he feels that its life lies in his hands, all confidence is placed in his wisdom and skill, should he *then* have a *guide* like this to direct his course? should the prevailing idea of his mind be, to produce another disease? Should he then be under the influence of a theory so narcotic to observation, so paralyzing to perception, so deadening to thought, so destructive to resource, tact, and skill? The existing disease is rapidly carrying the patient from the scenes of life; it is bearing all that is dear and lovely, from time, with great velocity; and to check this, stop the mad career of disease;—should the physician aim to establish another? If this rule of action governs him; if its halo of light alone surrounds him, disease will be added to disease, pain will be intensified, suffering augmented, danger will grow more perilous, and the darts and arrows of death will multiply. A principle so infidel to organic science, so contrary to all philosophy, so devastating in its application, so belial to the interests of those who receive it, so opiate to the intellect of the physician, and so treacherous to the confidence of the suffering, should be instantly rejected as one potent in mischief, deception, and death. And not only should it be discarded, but a voice should be raised from all parts of the earth, capable of a universal hearing, against its acceptance and application.

The idea couched in the term Homœopathy, is a similar diseased condition. The advocates of this system adopt the theory, that to cure a disease, a *similar* one must be produced. Consumption is cured by causing a like consumption. Hydrophobia removed by a second bite of a rabid animal; or, at least, by creating a second hydrophobia. If Cholera has nearly consumed the oil of life, its wick merely flickers in its socket, so that a breath would stop its fluttering, this principle of Homœopothy says, to replenish the lard, to increase the blaze, to strengthen the flame, to augment its light, and multiply its rays, and extend its illumination, a *similar* Cholera must be produced—a disease of a like character must be created!

Shall the medical student be taught this doctrine, and shall the guardians of the public health follow this in practice? When the student takes upon himself the responsibility of practice, and is called to a child—a delicate, feeble one, laboring under that frightful disease, croup, with its tracheal cavity nearly filled with layers of muco-albuminous matter, and they accumulating every moment, lessening the size of the air passage, curtailing respiration, incarce-

rating circulation of blood, and rapidly endangering life—what shall he do? create another croup? administer those agents which will cause a similar deposition of material to the one present; a similar diminution of breathing; a similar peril to life? Are we, as medical men, reduced to this insane theory? Have we nothing more rational or philosophical? Is the science of medicine thus indigent? Are the labors of the illustrious cultivators of organic science for the last two thousand years, thus poor, thus pennyless? Is this the Homœopathic law—this the guide to the physician for the relief of a dying friend? If a house becomes deranged and disorderly; to restore it to neatness and order, will a similar confusion and dilapidation bring about the desired object? Instead of it, the reverse will follow; it is a guide to danger, to more disease, and to the grave!

The technical, as well as literal meaning of Physopathy, is NATURAL CONDITION, or, nature's state. And when applied to a medical system, it expresses the idea, that to cure a disease, the *natural* condition must be established; that the remedy should act in a manner that will restore the diseased state to the natural.

The word *pathos* is rendered condition or diseased condition, according to the wish of the writer or speaker; it has these two meanings, and others, and no lexicographer limits it to a diseased state, and when united with physis, in the term Physopathy, it always means *condition*.

Physio, the first part of physiological, is from physis—nature; and when coupled with pathy—condition, they construct Physopathy. The *i* is suppressed because it is more euphonic, a privilege always extended to those who construct words out of foreign roots. Some oppose this liberty, and desire the *i* to be always written and pronounced. To such I would say, that all wish the *i* to be *understood*, and, if any one desires it expressed, then insert it; for the words Physopathy and Physiopathy, are synonymous, and mean the same thing—the natural condition.

Physopathy is not based upon the Homeopathic nor Allopathic law, for they are merely brain, domestic theories, having no existence whatever in nature—in the science of living bodies, but it is founded upon the laws of Physiology, upon those doctrines expressed in the science of organization. Physopathy is based upon a principal antagonistic to those underlying the other schools of the day, one that is directly, and forever opposed to the least appearance of disease, discord or pain. The cures performed by those who advocate different theories are the result of the abandonment of their principles, and the adoption in practice of the Physopathic law. The practitioners of Allopathy and Homeopathy are often renowned for their success, celebrated for their great cures; but those illustrious and worthy men perform such services to mankind by an adherence to principles which harmonize with nature, which co-operate with what *remains* of physiological action, and which restore order, agreement and concord among the forces of life.

The human body is composed of matter and active forces. The latter are *ever active*, while the former is *passive*. All the phenomena of the body are attributable to its motive forces, whether those phe-

nomena are normal or abnormal, whatever the phenomenon, it is the consequence of the action of an interior principle. All the forces of nature play more or less conspicuously in the human body. When each one harmonizes with every other, they all act in concert, play the part nature designs. Health with its pleasures, blessings and joys, follows: but if they are loosened from their divine marriage, the least shaken in their organic attachments, then disease asserts its authority over the rich kingdoms of life, usurps the rule, dethrones order, and establishes riot, rebellion and anarchy in all parts of the domain. If one force becomes excessive, another defective, and a third perverted, derangement and death are inevitable results, consequences as unavoidable as the fall of an apple if severed from its branch. If these forces are *orderly*, they are omnipotent for health; if they are *disorderly*, they are equally omnipotent for destruction. If the silver cord of concert binds them, not a pain can disturb the peace and joy of the race; health, then, must be universal and inevitable; but if the silken cord is severed, these forces being active in their nature, cannot remain quiet, they must figure somewhere if jostled from their associate action, they then, each of them, as far as possible, pursues the path of its isolated nature, which is ever destructive to a confederacy. Nature requires them to agree, fraternise, confederate, and whenever the physician finds them breeding discord, loosened from their fair and golden girdle, their sister relations, what should he do? Aid their divorce, add to their passions for disturbance, raise higher the flag of disunion, or should he prudently and wisely remove causes of disagreement, kindly persuade them to return to their normal association, and seek again that brotherhood of relation which is so conspicuous, so beautiful, and so instructive in the normal organization?

Inertia is a universal property of matter, this subjects matter to the play and sport of motion powers; without these, a dead calm would reign throughout the universe of God; the planets would stop their flight through space; the bird on the wing would stop in mid air; the bullet at the mouth of the cannon, the arrow on its errand of death, the water on the cataract and the flood of the avalanche, would all instantly check their course, and stand like one bound by the chains of destiny. Invisible powers pull all the wires of space, of time, and of matter. They pervade immensity, and all the motion among the particles and bodies of matter, are caused by these tireless, ever-active forces. Health and disease are alike results of their action.

Life springs from a consummately wise association of these powers. And the great law of healing—the principle of all medication is to *harmonize* their action, *unitize* their labor, *blend* their work, *systematize* their motion.

This law of care is not expressed by Allopathy nor by Homeopathy, nor by Botanypathy; but it is by Physopathy. The new school have adopted this name because it embodies this great truth, because it is significant of the eternal law of health, and the equally eternal law of healing. That practice which directly restores the order of nature—the natural condition, checks misrule, enthrones quiet and tranquility and agreement, must be the one that has its

foundation in nature, must be the one sanctioned by the councils of Heaven and revealed through our organizations. Such a system is Physopathy, such a one is taught in this college, and practiced in many parts of the world. It has always been practiced more or less, it exists in fragments in Allopathy and Homeopathy, and is the cause of *all* their success, yet its prominence, full revelation, depends upon, and is the mission of medical reform.

The access to the organic forces is full of interest, the physician cannot directly approach them, between him and them are situated vital properties, associated with the nervous and muscular fibres, and through them he can reach the invisible powers of the body. The spiritual world is always removed from gross matter, a veil hangs between it and the material senses, and mediums nicely graduated can only conduct men to that world of motion, of action and of cause. So it is in man, the springs of action, of causes lie deep in the organization, they have to be reached by medicines. That ladder to the physician is the vital properties, sensibility, and irritability. They connect the invisible body with the external world, they take hold of natural things, and through them, approach the interior forces. Without these half-way men—bridges between the material and the immaterial, life would cease to exist, the human and animal kingdoms would instantly return to dust. These properties are all important to the physician, for it is through them that he cures every patient; without them, disease would slay its thousands, and he would have to stand aside and see the demon swelling the tide of death. And here, again, we obtain one of the features of Physopathy, which is, that an agent should not be used which possesses the intrinsic power, that quality of action which will destroy those properties. Disease in every instance depends upon a derangement of the organic forces; these forces are reached only through the vital properties of the nervous and muscular fibres, and through them by proper medicinal agents; the forces can be increased, can be decreased, and can be regulated in their action, and hence the destruction of those properties, erects an impassible barrier between the physician and disease, cuts off all connection between them. The voice of organic science, God through his master piece articulates the injunction, that the physician shall not use those articles that are in quality opposed to these vital properties. This is one of the commands of the Thunderer of Sinai. A natural *limit* is here thrown around the materia medica, an organic definition here given to a safe agent, and to a poison.

A slight knowledge of the science of living bodies presents the fact that these active forces are subject to a wide range of action, to many degrees of action; this acquaintance with the body reveals another fact that in health the degrees of action are *limited*, are bounded by natural lines, and that if these forces ever overleap their landmarks, disorder appears. And here, again, is another feature of Physopathy, that the materia of medication shall be of that degree of excitation which will not push the action of these forces out of the physiological plane, into the immeasurable fields of pathology. Here is another command from the Author of our being, for the government of the physician. A rule of action as old as Eden, and as authoratative as any law of nature.

The Faculty of this College are devoted to the science of living bodies in all its beauty, vastness and amplitude ; they are devoted to the investigations of the derangements of human bodies in all their diversity, variety and confusion ; they are devoted to the removal and cure of such deviations, and they are equally devoted to an ample, faithful, convenient and successful materia medica. The circumstances that surrounded the origin of medical Reform in this country was very injurious to it. It was born on the field of battle, the first sound it heard was that of strife, of contention and of combat. Its mother, by the circumstances of her position, was compelled to bear upon her back a bow, under her arm a quiver of arrows, and in her right hand a hatchet. They were at that time the preservers of her wigwam, her child and her own life. Traits of character were given to reform which then met the roughness, the predatory spirit of the times ; cunning then met cunning, assertion met assumption, domination met bigotry, quackery met charlatanism, and a routine treatment met a similar practice. But those times have changed, the spirit of the age has altered, new traits of character are called for, investigation is treading on the heels of investigation, the old landmarks of science are far behind the present, an immense forest has been cut down, and the land cultivated in advance of the old stakes ; in fact, to go back to where they were and look forward, a field spreads out before you of immeasurable size, filled with the richest products and the rarest fruits. Medical Reform at first but dimly saw this then unexplored region, and no recognition of it now is suicidal, such a course will inevitably destroy her character for consistency, her usefulness and life. A rude Materia Medica, though safe, and in the main efficient, is not now sufficient. The mere assertion that nature must be aided, is not now enough. The times require reform to know *what nature is* before she can give her that assistance that nature requires ; the spirit of the age also requires of reform to know what the precise difficulty is in the domain of nature, before she can philosophically act the part of a wise servant.

The science of organization is really the labor and great mission of the profession of medicine ; her members have been in search of it for centuries, her cultivators are scattered over Europe, Asia and America, their numbers have, of late, greatly increased ; never were they as numerous as now, accessions come from every quarter, from the rich and poor, from the country and city, from the forests and from college halls, from the sea and from the mountains ; there are students of organic science rising up from the bed of society everywhere, like spears of grass from the surface of the earth. They are enlisting for life into this scientific army, and the world may be sure that they will soon complete the explorations commenced by the immortal Fathers of medicine, that illustrious band of good and great men that have adorned the ranks of medicine through all time. This College claims a relationship with these noble hearts and gifted intellects ; not a cousin only, but a brother relation.

Every science is a Bible—is the word of God, the human science is the complex of all sciences ; hence, its comprehensiveness, its amplitude, its infinitude—hence, too, the devotion paid to it, the value of its instruction, the richness and wealth of him who sits by it.

and learns the truths of her vast volumes, Physopathy has its existence in this science, its principles and practices will ever harmonize and run parallel with this science—and it will ever keep pace with her revelations and maintain a front position in her teachings and presentations if integrity continues to be its mainspring of action.

LOBELIA INFLATA.

This article with more or less of its medical properties, were known to the natives of this country, probably, long before the white man landed upon its eastern shore. The practitioners of *domestic* medicine, in the early settlement of N. E. and L. C. received, it is said by tradition, acknowledge of this article from the Indians of those countries. For a long time this plant was known only to individuals, and they not numerous, and their knowledge of it was limited. Its more thorough examination, its truer character, and its introduction into the profession of medicine, are due to the noted founder of Thomsonism, Dr. S. Thomson, of New England. This individual laid no claims to a knowledge of the science of medicine, but did much to the art of it. It is believed by some that he *discovered* this remedy, but it is probable that he received some information about it from the domestic physicians of his country.

It is now known to the profession as a powerful, and when judiciously used, a safe medicine. The circumstances surrounding this article at its general introduction, gave it warm partizan friends, and bitter, violent enemies. So zealous and sanguine were its admirers, and so illiberal and denunciatory were its opposers, that it was a long time before it worked its way into the practice of the various schools. Its medical powers are now better understood, are now generally admitted, and it is fast assuming its true position as a therapeutic agent.

Lobelia Inflata by giving it in different amounts, may be made to produce upon the system three very different results: and, hence, it may be said to have three different properties, an *emetic*, *antispasmodic*, and an *alterative*. These properties are apparently antagonistic, they certainly require more than ordinary investigation to explain them. An emetic must be an agent which possesses the property of reversing, directly or indirectly, the contractions of the stomach. An antispasmodic is an agent which possesses the property of lessing the innervations to the muscular fibres of a part or the whole muscular system. It diminishes the action of the cells located in the ganglions of voluntary and involuntary muscular action. But an alterative is a remedy which can establish the normal action of the cells of those ganglions which preside over the muscular system, and particularly those muscles of the vascular system, which can establish a uniform and persistant current of innervation upon the heart, arteries, capillaries and veins, which can establish a healthy degree of tonicity and contraction in the entire vascular system, and one which can so regulate the action of the heart, and vessels, as to cause the

blood to flow evenly, uniformly and persistently through *all* parts of the system, sending the vital currents through the capillaries, so regularly, so silently, so superlatively orderly, so measured and harmonious in their passage through these billions of imperceptible conduits, that no irregularity, and no intermission can occur. In maximum doses it excites a reversed contraction of the stomach, and a contraction of all those muscles which aid in emesis. In medium doses it will relax in a remarkable manner the muscles of volition, and to some extent the muscles of organic action. The actions of lobelia upon the two classes of muscles, voluntary and involuntary, are different, while it directly lessens the innervations upon the former, and produces direct relaxation, it equalizes, blends and happily unitizes by innervations upon the latter, their tonicity and contraction. There is not near as much relaxation following the use of this article in the vascular system as is supposed by many, the effect is to reduce the tonicity and contraction, if excessive, down to the normal degree, and *there* mingle them in a calm, tranquil, universal concert of action; but not to reduce them *below* the normal degree, for if it could relax the involuntary muscles as it can the voluntary, it would *kill* every patient that received its constitutional effects.

In minimum doses it happily unitizes the forces of the non-volitional system of nerves, the forces of the involuntary muscular system, the forces of the cell system, and the forces of the vascular system; it produces a remarkable concert in these forces, it causes them to send the blood, at every beat, upon all the cells of the lungs; it brings the venous blood upon an enlarged area for its contact with air; it greatly increases the arterialization of blood, and the decarbonization of it; it extends, diffuses and establishes the blood in every part of the body; it diminishes excessive action, increases deficient action, and regulates perverted action; it causes the blood to be carried upon, over, up to, around, and off from every cell in the organization.

As an emetic it is unequalled, no one article performs this labor so well, so successfully, so faithfully, and so physiologically as this.

The philosophy of emesis by lobelia, is said to be by one party, a *reaction* consequent upon a previous relaxation—the primary effect of lobelia. Another class of physicians suppose it is owing to a property of irritation which causes a contraction of the stomach. A third class explain the phenomenon of emesis by lobelia as being not its direct effect, but its indirect; it causes the cells and follicles lining the pharyngeal, esophageal and gastric walls to secrete freely into their respective cavities, a *nauseating* substance which excites contraction, and thence, emesis. This is the opinion of one of the fathers of Physopathy, Dr. G. Lincicum, of Texas. I am inclined to the two last views, both are required to explain the phenomenon; though the second explanation is seemingly opposed to its general action. But if we bear in mind that every distinct circle of nerves requires a specific irritant to arouse it to action, then we can explain why lobelia should excite contraction in one portion of the system, and relaxation, and an alterative action in others. There are five different nerves of sense; and each is restricted to its specific irritant, and a similar plan or division occurs in the other nerves of the body. The

property anti-spasmodic of lobelia so effects the ganglions presiding over the tonicity of the volitional muscles through certain centrifugal nerves, as to almost suspend that function of those muscular fibres; again lobelia may and I believe does possess a property which is a direct irritant to that class of nerves which preside over the muscles of vomiting; and lastly, it possesses a property which assimilates as nearly as possible to the normal irritant of that excito-reflex circle of nerves which preside over the muscular fibres of the entire circulation.

Lobelia like the vapor of water, is evernescent in its action, it spends its force quickly, and when it once acts its power is lost. For speedy action it is invaluable, it will relax quickly, it will vomit quickly, and it will diffuse the blood through the entire organism as speedily as any article known to the profession, but it does *not* possess the *hold-on* property, unless it is repeated *often*.

Whenever its alterative action is desired and the others not, it can be secured by giving it in small doses, in the form of pills, lozenges, and the tinc, added to loaf sugar and water as warm as it can be drank. The anti-spasmodic effect can be secured, without the emetic property manifesting itself, if given in small doses, but cannot be obtained without producing the alterative effect at the same time. And generally the emetic effect cannot be obtained without producing at the same time, more or less of the other two.

If its alterative, anti-spasmodic and emetic properties could be preserved in all their power and purity, and its *nauseating* effect prevented, it would be not only the most powerful of medicines, but the most desirable of medicines. I have no knowledge of any other article that exerts so salutary an influence over the heart and capillaries as Lobelia. It seems to improve even the action of the circulatory forces, when in their normal state, so remarkable is its influence over them. S.

GELSEMINUM SEMPERVERINS OR YELLOW JESSAMINE.

Whenever a new article is introduced into practice, particularly if it is found to be of undoubted efficacy, it certainly is the duty of those who have made sufficient trial of its virtues to be thoroughly satisfied, to communicate what information they may have for the benefit of those who have not had such experience—inasmuch as we have used the Gelseminum sufficient, as we think, to test its merits, such as we have we freely give.

This article seems to us to fill up a chasm in the administration of medicine, that has ever been open, at least, so far as any one medicine is concerned; its anti-spasmodic powers are not surpassed by any other article known, Lobelia not excepted; and in consequence of the nauseating effect of the latter medicine, it is often, if not inadmissable, is evaded because of that effect. Another objection to the administration of Lobelia, when a long anti-spasmodic

action is indicated, is that patients often refuse to take a sufficiency, in the absence of the physician, to entirely answer the purpose intended—inasmuch as this article spends its force very soon, it requires an oft repetition to keep up its action, in consequence of its nausea.

The Gelseminum is entirely freed from the objection of nausea, or any other unpleasant effect, and we believe as harmless as any other article in the *Materia Medica*, and it holds its anti-spasmodic action longer than any other article with which we are acquainted. Another great advantage is, that we are not compelled to give such quantities to produce the same result, as we have many other articles—a very small quantity answering every purpose we could wish, and it does it very speedily, thus abridging the period of suffering—a consideration never to be lost sight of by the philanthropic physician. If we can effect with a few doses of innocent medicine what with others would take very large quantities, this medicine must assuredly be a boon of great price. In order that we can understand the full therapeutic action of the Gelseminum, it is necessary that we should take a peep at the general pathological condition of the systems during the existence of disease. Of course, we can only speak in the general, in an article like this. Whenever there is diseased action in the system, there is more or less arrest of all the secretions; and the reason why a course of medicine, as it is called, always effects so much good is, because it lets loose the pent up secretions of the system, and lets them flow in their normal manner. Nor can any one who has ever seen the effects of a full course of medicine, doubt its powerful and beneficial effect, but may object to the practice, in consequence of the time and labor necessary to carry it out, and the amount of medicine that is given. If we can relax, let loose, and procure a free flow of all the secretions by almost a single article, and that in small and by no means unpleasant doses, it is plain to see its value; and can it be appreciated too highly? It is true, there are other medicines necessary to cure any form of disease, besides the Gelseminum, but not in any great quantity. In most cases of febrile action, it is better to administer, in conjunction with the Gelseminum, quinine—the dose usually of the former is half a teaspoonful, with from three to five grains of the latter every two hours, until three doses are given, which is usually sufficient in one day, and is often sufficient to make up a cure of fever, which usually should be followed by some good cathartic. I have usually given from 2 to 3 grains of Podophyllin, triturated with 8 or 10 of loaf sugar, or 2 gr. Leptandrin, and 1 of Podophyllin. This seems to be necessary, in order to unload the bowels of a superabundance of fecal matter likely to be retained there by the various secretions, and also to carry off what retarded secretions, that may have been let down by the relaxing influence of the medicine; and for an attack of intermitten fever, it is scarcely ever necessary to repeat this course, as it generally effects a perfect cure, more perfect by far than any other course I have adopted. The paroxysm seems less likely to return, than by any other course of treatment I have instituted. The Gelseminum in female affections, particularly such as are characterized by uterine derangements, such as retarded menstruation, menchorrhoea, &c., is

certainly a superior remedy—producing its effects, doubtless, by enabling the system to tone itself or react upon itself, after the relaxing effect of the medicine over the secretory organs. In chronic forms of disease, it is likely to hold a conspicuous place. In Rheumatism, it seems to relax, loosen and arouse the secretions to such action, that a speedy restoration is almost certain to follow. And the same declaration is equally applicable to most other forms of chronic disease. In the parturient chamber, it must assuredly win for itself the appellation, justly, of “woman’s friend.” From what we have said of its medicinal effects, the enlightened physician need not be told that its permanent influence is exerted over the nervous system. A respectable physician informs me, that during the past summer, he has used it upon his own person for imperfect vision, growing out of a debilitated condition of the optic nerve, from which he has long suffered, and it has effected almost a perfect cure; so near is it, that he feels confident that it will soon be really so. In scrofulous diseases, it must be an invaluable remedy, inasmuch as the glandular system in that disease is primarily affected; any medicine that will permanently release, and cause them to take on a new action, must be the surest means of relief. In order to show more tangently the use of this remedy, I will relate a case that I used it in this last fall, wherein may be seen its efficacy. Mr. C—— has been subject for a number of years to an attack of bilious fever. In most of his attacks, he has suffered for two or three weeks, before he could get clear of the disease entirely. The main difficulty in treating him has ever been an extraordinary degree of gastric irritability, so much so, that nothing could be given him that would lie on his stomach, not even water, cold or warm—elm mucous, or gum acacia water. The only effectual way he could be treated, was by the vapour bath and enemas. These failed to remove from his system for a long time the excessive amount of pent up bilious matter that kept him sick. Sometimes a dose of *Leptandra* could be kept on his stomach, after a mustard cataplasm was first applied, and when its effects were fully produced, give him the *Leptandra*, and when the plaster was removed, for fear of blistering, rags wrung in iced water were applied, and often repeated, until it produced the desired result. In this way he was worked through several attacks. Last September, he was taken as usual, with equally as much, if not more violence than on former occasions. He was treated in the usual manner for three days, with no mitigation, but rather an increase of symptoms; and on the evening of the third day, I determined to try the *Gelseminum*. I accordingly gave him a teaspoonful of the medicine, with five grains of quinine, and contrary to my expectation, it was kindly retained. I left him a dose of *Leptandrin* and *Podophyllin*, to be taken at bed-time. In the morning I saw him again, but, in place of lying in bed, suffering most intensely with wretching and nausea, as usual, he was sitting up at a table writing; and in two days was out a deer hunting. Comment is unnecessary.

J. A. P.

TETTER.

Every where, and in every physician's practice, is found a troublesome disease called Tetter; and generally speaking, it is considered incurable, and such it is, really, with nine tenths of the physicians in practice. It is technically called Herpes—Proriasis, or Salt Rheum.

Called by whatever name it may, it is a troublesome, inveterate eruption, appearing on different parts of the body—usually the hands—very small eruptions or vesicles appear, which break, and discharge a thin, icherous or corrosive fluid, that causes a very great degree of irritation, or itching. Afterwards scales often form upon the parts affected, which, though they be rubbed off, or dry away, will re-appear after a while.

It is attended with more or less inflammation and swelling, and such is the degree of itching sometimes attending it, that the patient is obliged to scratch continually to obtain the least relief. The whole hands or parts occasionally become excoriated, stiff, and almost immovable. It seems to be located principally beneath the skin, although, from its disappearing in one part, and then appearing in another, it is evident that the disease is located in the vascular system, or the blood. It appears to be occasioned by a retention of morbid humours, which are thrown to the surface, and which the system seems unable entirely to repel.

This disease appears to be very similar to the different species of Herpes, as described by some authors. Four kinds are enumerated.

1st. Herpes Parinosus, or what may be termed the *Dry Tetter*, is the most simple of all the species.

2d. Herpes Pustulosus. This species appears in the form of pustules, which originally are separate and distinct, but which afterwards move together in clusters.

3d. Herpes Miliaris—(Miliares.) The Miliary tetter. This breaks out indiscriminately over the whole body, but more frequently about the loins, breast, perinaeum, scrotum—sometimes in distinct rings or circles, or very minute pimples, the resemblance of which to the millet seed has given rise to the denomination of the species.

4th. Herpes Excelens—the eating and corroding tetter—so called from its destroying or corroding the parts which it attacks—appears commonly at first in the form of several small painful ulcerations, all collected into larger spots, of different sizes, and of various figures, with more or less of an erysipelatous inflammation. These ulcers discharge large quantities of a thin, sharp, serous matter, which sometimes form into small crusts, that in a short time fall off.

Treatment. Many constitutional and local remedies have been recommended, but few, if any, have stood the test of experience. The various preparations of sarsaparilla have held for a long time a conspicuous place, as a constitutional treatment, as also has the various preparations of mercury, as a local remedy, but all to no purpose; for where they have cured one case they have failed in fifty. The yellow dock and *Sanguinaria Canadensis* have been strongly recommended, but to little or no purpose, as local means of relief. The preparation of Iodine, both internally and externally, is a popular remedy with Allopathic physicians, but the cures are very scarce

made by this article. Poke root, by some, is esteemed a specific, and it is certainly deserving of more credit than most of the articles ever recommended—a strong tea of the green root will often cure, but it causes such an unsupportable itching, that few are willing to make a second application. It causes a large amount of matter to escape from the surface affected, as well as to cause a thickening of the whole skin, to such an extent, that those unacquainted with its action are likely to be alarmed; but its influence will soon pass off. A compound formed by making an extract of Poke root, Stramonium or Jimson leaves, and Tobacco leaves—equal parts of each, mixed together, and applied two or three times a day, will usually cure either of the forms in a very short time. This, with the exception of the following, is the most effectual remedy that has come under my observation. I have used the following remedy in quite a number of cases, within the last year, and can confidently recommend it as the most effectual remedy for all forms of tetter ever used. It was kindly furnished me by Dr. Alexander, of Mississippi. It is made as follows :

Take equal parts of copperas, alum, and alum-salt; put them separately in an iron vessel—heat them so as to cause them to throw off their waters of chrysalization. After this is done effectually, so that they are each perfectly dry—mix—pulverize them fine—they will present the appearance, somewhat, of ashes, only darker. Of this compound, take two ounces, and add to it one part of good cider vinegar, (no other kind should be used,) wash the diseased surface two or three times a day, and in a short time it will cause an entire disappearance of the disease. In very intractable cases, the ointment of Poke root, &c., may be used in conjunction with the liquid to advantage, but in very few cases will it be required.

As for constitutional remedies—I have only known one remedy that seemed to exert any permanent influence in the way of relief, and that was an article that grows plentifully in the mountains of Virginia, called Sarsaparilla. It is a plant that grows very much like Ginseng, or Angelica, from which it is hard to distinguish it. It has a root very much like Spicknard, but almost tasteless; but its alterative effects are perhaps equalled by no other known remedy. It is, unfortunately, hard to get, as few know its medical properties; and hence, it has not been procured for market. I have known it to cure the very worst forms of tetter, permanently, without any external aid, that had resisted every remedy for many years. In using any external remedy, an injunction should be made, prohibiting the washing of the parts in warm water; for if this is permitted, any remedy, however efficacious, will at least be tardy in its effects. It seems that warm greasy water has a peculiarly injurious influence, and should never be used.

J. A. P.

ODDS AND ENDS.

IRRITATION.—The human body possesses six different tissues, the osseous, the cartilagenous, the fibrous, the cellular, the muscular, and the nervous. Two of these—the nervous and the muscular pos-

sess the vital property—Irritability, and is not possessed by the other four. This property has three different seats—it is located in *papilla*, in the *ganglions*, and in the *muscular fibres*. All of these parts contain important forces, and the property irritability is so related to Irritants on the one hand and these organic forces on the other, that it is only through it that the forces in these localities, can be in the least reached. The application of an irritant at the papilla, can through the property irritability arouse the forces in the papilla to action which is irritation. The centripetal influences from the papilla to the ganglion, through the irritability in the ganglion, and the centrifugal influences by motor nerves upon muscular fibres, through the irritability of the muscular fibres can awaken its forces to action which is irritation.

Health requires a uniform amount of irritation, a deficiency will check the action of the organic forces, and death will follow. An excess, as in all kinds of neuralgia and convulsions, cramps and spasms, will excite the various forces far beyond their physiological degree, and cause them to overwork and destroy much of the delicate structure of the tissues, and death will follow. And a perverted irritation is equally injurious. S.

ONE OF THE ARGUMENTS.—All men are not equally informed upon every subject, and hence different views upon the same subject, are often met with. To prove that Inflammation is physiological, the following very singular argument was adduced at the last convention,—“Inflammation has its origin in the physiological state and often its termination, *therefore*, Inflammation is physiological.” Let us apply this argument to other diseases, and see what it will prove.

Where does *gout* have its origin? Certainly in one sense, in the normal state, for the joint of the gouty subject, was once in a healthy state, and in assuming the diseased state, it must leave the physiological, and if its chalky accumulations are ever removed, and the habit broken up, the healthy state must be established, hence its commencement in a physiological state and final termination in it, proves that gout is natural, a normal habit. Dysentery has its origin in a change of the physiological state, and it most always terminates in it, therefore Dysentery is physiological. Every curable disease has its origin in the healthy state and its termination in it, therefore, every curable disease *is not* disease but physiological action. Thus we see that this far fetched argument proves too much, it proves, if it proves anything, that there is not such a state as a diseased stater S.

DEGREES OF ACTION.—The student of nature soon learns that the universe is filled with passive matter and even active forces, that the former is the plaything of the latter, that the latter only manifest themselves to our senses, and thence minds, through the former by their action upon it. Matter, he soon finds is divided off into fifty or more different elements, and he soon discovers also that these elements, are acted upon by a variety of motive powers, by gravity, chemical affinity, electricity, magnetism, light, heat, mechanical force,

mind life, and cohesive attraction. These and perhaps others are moving the leaves of the forest and the orbs of heaven, the particles of matter in our own systems and the waves of the ocean, the engine and the bird of wing. These forces know no rest, and they range over many degrees of action. Electricity from the Leyden jar is safe, but from the thunder cloud is destructive; the heat of the grate is very agreeable, but that of a volcano is death to whoever meets it; a glass of water is essential to life, but a mill pond of it will destroy it. Every one of these forces within certain degrees of action is important to life, and nature in the normal body, has limited their range, in quality, in essence they are all physiological, but in quantity they are all destructive. Does not the gymnast fall down dead by over exertion; does not the student permanently impair his mind by long continued application? And were there not a legion of the mightiest spirits of heaven, cast from their high abode because they perverted the action of their mental and moral forces? Yes! There is not a force in nature but what can be made mischievous, yes, destructive to life in quantity of action.

It is impossible to understand the difference between a physiological action and a pathological, unless the mind can clearly recognize the difference between the action of a force when at one degree and at ten. When degrees of action are fully understood, and allowed a candid hearing, the *vexed* questions will be much better understood. To say that the simplest substance in the largest quantity, and that the organic forces when violently excited, cannot produce disease and death, is contrary to common sense and philosophy. S.

A SLIVER INJURY.—Some minds are so hasty in their conclusions, and so superficial in their observations, that half at least of the facts in a given case are overlooked, and an erroneous conclusion drawn. Such minds have *sail* power enough, but lack in *ballast*. They behold everything through a lengthened *goose quill*, the barrel of it stretched rods in length, and if an idea is caught through it, that then constitutes their world, and it is ever frisking before their minds, and though the area not included in their goose quill vision, is filled with important objects and perhaps more important, still they can see nothing but the distant object through their twenty-five feet goose-quill, with a bore of one-fourth of an inch.

If a sliver is run into the flesh, it breaks all the fibres, vessels and cells which it strikes against, and injures all that it touches, this laceration necessarily destroys the blood vessels and nerves in the immediate vicinity, the vitality of the part is lessened, the torn and debilitated vessels allow the blood to extravasate and accumulate in the part, the cessation to its motion, causes it to loose its vital property, and very soon the accumulated blood and the lacerated parts, change their character, decompose, form puss, the part festers, a layer of soft, lubricating, dying matter surrounds the sliver, as the soft parts adjacent to the sliver decomposes, the sliver becomes detached, it lies loose, floats in the puss, and when the matter is discharged the sliver passes off with the decomposed substance. As soon as the sliver, the accumulated blood and broken down tissues are removed, the adjacent vessels recover their tone and energy, and

soon begin to bear up to and off from the breach, good currents of blood, and very soon by the affinities existing between the living flesh around the wound, and blood, the particles of blood arranged, deposited successfully, and soon mend the breach.

Following the injury by a sliver, inflammation often exhibits itself. How, as a consequence or as a reaction? Partizan or personal feelings must not answer this, the well informed, dispassionate mind must after examining the facts in the case, decide it. The truth *as it is* in organic science, the medical man requires. If the science of man, says that the inflammation is a reaction, a physiological state, then it should be adhered to strictly, for whatever it teaches is equal to words direct from heaven. The condition of the capillaries in health, is full of instruction and wisdom to the physician, disease always has its seat in these vessels, and the whole art of medicine consists in restoring their normal action. The natural state is open, allows the blood to run through these fine conduits, freely, evenly and wonderfully orderly. The physician always desires to establish such a circulation, when absent. Now, if the capillaries are in this orderly, tranquil, perpetually flowing state, when inflammation exists, *then* inflammation is physiological. The power to circulate the blood lies in the heart and capillaries principally, the heart *cannot* maintain the circulation *unaided* by the capillaries, their *united* action can, when vigorous and persistent, and do perpetuate and keep up the flow of blood, but if either is *deficient*, the circulation is correspondingly deficient. As soon as debility occurs in the capillary, so soon the blood passes through it tardily. The capillary possesses in *quality* the same power as the heart, but not in *quantity*, and it being so delicate, so fine and so frail, a slight increase in reflex nerve influence upon it, would awaken it to its utmost degree of action, soon *over* work it, relaxation, inability, exhaustion would follow, and then its lax, yielding walls instead of facilitating and aiding the flow of blood through it, those conditions would *impede* the flow, and the blood would accumulate and stagnate in it. *Such is the state* of the capillaries in *every* inflammation, whether it be consequent upon the insertion of a *sliver* or anything else.

By the parts adjacent to the sliver dying and changing into puss, and by the blood accumulating, changing its character and decomposing, the sliver is disconnected from the flesh and carried out of the body with the fluid matter from the blood and tissues. This *local destruction*, though directly opposed to all physiological action and law, and actually *death* to the part, is to the *general* constitution a *good* effect. A good springs here from an evil. The same as in Surgery, amputation is better than death to the whole body. Hence inflammation *directly* is always *destructive* to the part of its location.

S.

DOMESTIC MEDICINE.—The XX vol. of the Journal—each No. will contain EIGHT pages devoted to Family Medicine—devoted to the discussion of those subjects which are eminently useful to planters, farmers, teachers, overseers, families, &c. Much in Minor Surgery, Domestic Practice, and Hygiene, will appear in this department of the Journal. The diseases of children and females, and their treat-

ment, will be lucidly and plainly presented. All technical language will be simplified. The next volume will be filled principally with anatomical, physiological, pathological, therapeutical and practical articles. The two fields of labor, organic science and safe medication, will furnish all of its subjects. As a Journal, it will not recognize an enemy. Its mission is to *present its own doctrines and practices, and allow every other to do the same*. It will labor faithfully, untiringly and continually for human science, and for the universal use of intrinsically non-poisonous remedial agents. S.

PAPER BULLETS AND BLADES.—We have thrown a few balls, and drawn our blade a few times this year—rather unusual for us—considered at the time necessary, though ; but the present and the future present a vast field of labor, freed from foes, inviting careful investigation, calm thought, and methodical, energetic action. Hence, we have no further use for the rifle that can *pop a goose* at every crack, within sight, nor for that blade whose edge never turned, and whose point can clip the jugulars at every stroke. The physiological platform, when defined by the most accurate and discriminating, is ample enough for every medical reformer to stand upon. Nature's state in practice has ever been the *soul* of Reform, and was intended to be in theory. Freedom of thought and speech are every man's right, and as long as a man adheres in practice and principle to what he believes to be nature, he is worthy of all confidence, respect and encouragement. Minor difficulties will ever occur among men ; but they should not for a moment cause the eye to lose its hold on nature—to stop progress, or to produce discord among the ranks of any body of men, aiming at the same object. S.

VOLUME XX.—The next volume will be issued by the first of January, and will contain, as heretofore, thirty-two pages. Price for *ten* copies at the *same* post-office, 80 cts a copy ; for *six* copies at the *same* office, 83½ cts a copy ; for *one* copy, \$1. The Journal will have a cover as now, and the same size of type. Non-poisonous agents and organic science are the *living, active, soul* principles of the Journal. To them it is indissolubly tied, and will ever preserve its integrity to them. As a school, Physopathy has not examined but a small portion of these subjects. There is any amount of room for progress—careful, prudent progress ; and the Journal will be found full of the spirit of exploration—of more knowledge—of liberality, and of threading nature to her source, if possible.

We are compelled to adopt the practice of *advance* payment, and it will be of great advantage to the editor if the friends of the Journal and of Medical Reform will assist in the circulation of the Journal. Its existence must and does benefit the practitioner ; it is his Journal—his interests are identified with it. It will be of ample size—as large as any one can desire, and its mechanical appearance is equal to that of any other school's, and it will, we hope, be the interest and pride of each practitioner to make the Journal his—to extend its circulation—to advocate its practices and principles, and to write for it.

We must not lose a single subscriber ; our present list must be in-

creased, and we hope that *each* present subscriber will *immediately* send in his name. Let us hear from *each* one in December, so that we can send the January No. to all the present readers, and as many more as you will send in. The liberal character of the Journal—its Domestic Department, and its cheapness, if taken in clubs, are rare features in a medical Journal, and it is desirable that each one who intends to favor us with his patronage, will so inform us immediately.

S.

CONTRIBUTIONS.—The Journal may be increased in size for two objects. First—to have room for a Domestic Department, so as to render the Journal acceptable to heads of families, and useful to the non-professional reader: and secondly, to secure ample space for the publication of articles from our able and successful practitioners, scattered all through the country. If it is possible by solicitation or money, the next volume shall present an unequalled amount of practical information; the rich clinical information possessed by hundreds of Physopathists shall be, if it can be obtained, presented through the Journal the following year. It has been my purpose, since I have conducted the Journal, to induce the physicians of the school to write for the Journal. Many of them have, and for such aid we are much obliged; and we know that they and others have more of the “same sort.” Fellow laborers! we have a mutual labor to perform. It is for the general interest of Physopathy that we all start afresh for a public presentation of our principles and practices. Let us as *one* man determine to herald through public prints, in an acceptable manner, every valuable fact that is connected with the human body, or that is in favor of a non-mischievous practice. We must, as a body of men, permit in each the utmost freedom of thought, speech and investigation, for they *always* lie at the foundation of scientific acquirements; and we must be tolerant even to the intolerant—we gain nothing by illiberality and dogmatism. The age requires, in an eminent degree, intelligence, liberality, integrity and action; and if Physopathists, as a body, will embody these great characteristics, the cause of science will be aided—the profession will be made more useful, and man will be made better and happier. Twenty contributions should appear in each No. The Journal should be a mirror, reflecting the thoughts and practices of the entire reformatory body. Its pages should be laden with free-will productions from every quarter.

The Journal *will be* sustained—will appear every month—will be filled with the best matter that we can obtain, whether we have help or not. A glass of water and a cracker will, if need be, sustain life. The actual expenses of thirty-two pages, with a nice cover, comes within the means of any *energetic* man; and hence, the Journal's life is one of the *fixed* facts; at the same time, if friends of reform will come promptly forward to its aid in writing and circulation, its usefulness will be greater—its existence more easily maintained, and the cause better sustained.

Patrons! this is the twelfth time that we have visited you this year. Shall our visits cease, or shall we be allowed to continue them? It lies wholly with you whether we ever speak to you again.

If our interviews have been agreeable and useful, they should be maintained—should be perpetuated; if not, then it is time for them to cease. The relation between us we will labor to maintain. The Journal requires your aid and co-operation, and it aims to advance your interests. S.

THE CAUSE IN THE MIDDLE STATES,

BY P. JOHN, M.D., MILLVILLE, PA.

Doubtless the many readers of the Journal have observed the "Notice" in the October number for a Convention of the practitioners of the New School in Medicine, residing in the Middle States, to meet in the city of Philadelphia, for the purpose of concentrating their efforts, and, as far as practicable, organize their forces—in short, to make an effort to bring about a greater unanimity of feeling and unity of action among the reform factions of our States. And it has occurred to me that it would not prove uninteresting to those to learn something respecting the origin, history and results of that movement.

We, the Medical Reformers of the Middle States, have been very much isolated—scattered over the different parts of the country—separated from each other—engaged in large and extensive practices—compelled to encounter any amount of antagonism and abuse. Each man has endeavored to pursue the "even tenor of his way," without pausing to enquire whether there were not other agencies, hitherto neglected, which he might not call to his aid, and make them powerful auxiliaries in establishing and making popular his favorite practice. Indeed, to a great extent, we were ignorant respecting the existence and whereabouts of each other. We did not know whether there were ten or a hundred practitioners of our order within our borders.

Well—several of the devoted friends of the Sanative system of Medicine in Pennsylvania and Delaware, beholding the powerful results of *organization* in other bodies and orders of men, and believing that unless the Reformers of our States would arouse, and shake off the torpor—inaction—*indifference* hitherto characterizing them as a body, and harmonize, unite and organize, that they would remain in the minority until the end of time. They projected a plan for *consolidation*. They published a call in our several Reform Journals for all the practitioners of reform in the Middle States to meet in the city of Philadelphia, on the 30th of October last, for the purpose of taking into consideration the adoption of some plan for a concentration of effort. The day arrived, and with it came delegates from Pennsylvania, Delaware, New Jersey, Maryland and the "Old Dominion." The sessions of the convention continued two days, and a more fraternal and heart-cheering meeting of medical reformers has never met. Its discussions and proceedings were dignified, and marked throughout with a spirit of conciliation, which ever leads ot

union and harmony, and without which the New School can never prosper—can never triumph. When we met at that *union*-making gathering, we found that we were *not* so weak as too many of us had supposed; when we found the professors of our medical faith to be such men of metal, integrity and principle—indomitable, persevering men—for of such is the New School body in these States found—we feel *strong*; and when we found the liberal mindedness and conciliatory feelings—when we learned the determination to bury all past differences, and to act together henceforth, existing in the mind of each man, we realize not only the truth of the aphorism that “in *Union* there is strength,” but we feel that we could prove *invincible* to all the “battering rams” of Allopathy—that notwithstanding the abundant supply of old school Colleges and “Authorities” in our city, and the bountiful number of their licensed practitioners of the veriest system or jumble of dogmatism “under the sun,” which dot every hill and valley, “nook and corner” of our States, we could exert an influence that would tell in favor of *true*, but too long neglected Medical Science, and wield a power that would make the old Paracelsian Babel tremble, and eventually totter and fall. And as surely as Right will conquer and Truth prevail, this will be the result, and “very soon,” if each man—each member of the Middle States Society is but faithful—but performs his duty. And my medical prayer is that each man may—that no Benedict Arnold’s—no Nullifiers—no Calhoun Disunionists may curse us in the Middle States.

The proceedings of the Convention, Platform of Principles adopted, and Resolutions passed, will appear in the American Journal of Medical Reform.

A Middle States Medical Reform Society was formed and organized. It embraces not only the States of Pennsylvania, Delaware and New Jersey, but Maryland and Virginia are likewise included as parts and parcels of the Middle States Society. Its next meeting will be at the city of Philadelphia, on the third Tuesday in April, 1852, and it is earnestly hoped that *all* the New School practitioners residing in the States enumerated will attend. Such of you as read this article are requested to keep that day in remembrance, and, to come what may—meet with us—lend us your counsels—your influence and your aid.

COMMUNICATION.

BY W. S. SNEAD, M.D., NORFOLK, VA.

Dear Sir: Enclosed I send you another subscriber to the Journal, Dr. N. B. C. I handed him a few numbers of the journal to peruse, when he expressed his surprise at the independent, liberal, and scientific spirit it breathed; seeing it anchored in the great science of *Physiology*, and bearing the inscription, “*safe medication*,” his intelligent and enquiring mind led him to subscribe.

I truly regret that a rupture has occurred between the Faculty and Dr. Curtis; and, although the *breach* may, to some, seem disordered and wide, yet, for the good of medical reform, I hope it is not irreparable. While I have considered Dr. Curtis as a prominent guide in medicine, I have always thought him too tenacious of *certain principles*, which he has held as infallible, and urged upon medical reformers, too regardless of the labor and views of other men; while to him is due the honor of having done more for medical reform than any one man from Maine to Texas. It behooves him to adopt whatever scientific research may reveal as truth, whether it may coincide or conflict with preconceived views and principles. It is far from my object to detract from Dr. Curtis' high medical attainments; I would sooner (if possible) add new stars to his crown of honor; but, as the mooted subjects of fever and inflammation are of vital importance to those who have to combat them by the bed-side, it becomes the imperative duty of all such to investigate their true character as far as practicable: "others can do as they choose," but reason and observation teach me to adopt an anti-phlogistic treatment in all inflammatory and febrile affections. I institute this plan, because I consider that state of the system denominated *fever*, invariably pathological in its operation and tendency, and the same remark is applicable to inflammation, which is characterized by pain, redness, heat, tension, and swelling, which are, most evidently, a set of morbid symptoms; hence, I infer that inflammation must have a morbid character, because it is characterized and established by a set of morbid symptoms. I believe this position is generally acknowledged by the scientific world. Dr. Curtis, on page 101, med. lec., admits that "disease may consist in too much excitement, which causes an excessive action." Now, may not this excitement and excessive action be manifested by the heart and arteries, as in fever? This position does not renounce the existence of a sanative power operating in the system, nor does it pre-suppose a destructive practice; nor are its advocates aliens to medical reform. "The reverse is follies' creed," which the progressive power of modern science must soon dispel. If we refer to the archives of history, we find the above position supported by the accumulated wisdom of yore; even Moses in the final ratification of the Jewish polity, when he laid before his people the consequences of apostacy and wickedness, intimated the pathology of fever and inflammation, when he said: "And the Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword and mildew; and these shall pursue thee until thou perish." It would seem that the above agents of human punishment and national ruin, were not considered "sanative" by the Law-giver; nor can any such feature find a resting place in our medical constitution, which must ultimately exercise an extensive and permanent influence over the temporal weal of man.

In conclusion, allow me to acknowledge my obligation to your editorial labors for much valuable and practical information, and wish you a success correlative with the great worth and importance of our cause.

ADVICE TO A STUDENT,

LY A. MALONE, M.D., PALESTINE, ILL.

Will you give the following an insertion in your paper? I think that such instructions to every one who may apply at the office of a practicing physician, would be the means of elevating the standard of medical attainments, and of augmenting the number of students in our Colleges.

It is part of an answer given to the enquiries of an individual who wished to study medicine with me for a few months. I only give such parts of it as are applicable, and fit for the public eye. These I give *verbatim*, as I gave them to him in haste. If, therefore, there be grammatical errors, or essential omissions, you will please impute them to haste in their writing.

I give them without polishing or correcting, as I gave them to him.

"But to your enquiry. To this, sir, give me leave to reply with *honesty*, as well as with *experience*.

"And *first*, if desired, after laying before you *my honest convictions*, I will take you.

"If, sir, you intend making the *practice of medicine your vocation*, a few months would hardly suffice to attain the Alphabet of Medicine! I know, by *experience* that the longer a man *studies and practices*, the less confidence he feels in *his own knowledge*, and the more willingly will he *confide* in the *knowledge and experience* of the *learned, aged and experienced* in the profession!

"True, sir, physopathic agents, if prescribed with any kind of judgment and discrimination, are far superior to allopathic; but the benevolent, enlightened christian mind will not, cannot be satisfied with it.

"Our system is no more now what it was in the ignorant days of Thomsonism, than is republicanism like despotism! Nor is it now what it will be ten years hence. A spirit of investigation and laudable emulation has gotten up, which must inevitably ultimate in a beautiful, neat, philosophical medication! And would you be willing that your name and practice should trail the dust?

"I know to the contrary, sir, and hence present the matter as it is and as it *will be*. Ignorant Thomsonians will be compelled to surrender in disgrace! So will the would-be physopath, who makes not *education*, and especially *medical education*, in all its various branches, his motto—his ruling passion! Sir, the Science of Man, (and a rational system of medicine is no other,) will be forever progressive! Think of the vast study, and awful responsibility of *the physician*.

"He should, at least, have an accomplished English education. To this he must add: A competent knowledge of Anatomy, Physiology, Surgery, Botany, Materia Medica, Chemistry, Pharmacy, Obstetrics, Theory and Practice, Hygiene, etcetera. To master these will require *a life study*; and he who would aspire to the profession, must *at once and forever* dedicate himself *exclusively* to both the outer and inner Temple.

"True, indeed, he might not immediately reap a harvest of earthly gain from such a course. Contrarywise, in some, many places, the

quack and braggart would better succeed in this respect. But where would be the *soul* of such an one? or having a soul, must it not be *steeled* against *God* and *all goodness*?

“What! tamper with *the lives* of our *fellows* for ungodly gain? for corrupt and corrupting riches? Forbid it God! Forbid it humanity!

“Because, sir, the era is “near at hand,” when quacks in *physopathy*, at least, will be compelled to hide their *ignorant* and *wicked heads*, if heads they have.

“You now, sir, have my mind, that a physician should give his *whole time* and *talents* to the profession of his choice. The state of the profession *demand*s it, and the sick, in Demosthenes like eloquence *plead* for it; and he who disregards these appeals, will, sooner or later, find that he has erred most egregiously.

“Again: you *cannot*, at any physician’s office, fully acquaint yourself with medicine in all that appertains to the science. True, in the office of a well educated physopath, you may acquaint yourself with everything as well perhaps better, Anatomy and Surgery excepted, as you could at College. And this only because you are generally required to study much longer. In the last two, in the office, you could not. Anatomy cannot be mastered without actual demonstrations of the teacher. Society, if the physician would, will not admit of a practioner exhuming dead bodies for the purpose of practical illustrations. Nor has one practitioner *in a thousand* enough practice in Surgery to fully illustrate this department to the student. Hence, would you become a physician, being short of *time* and *means*, if you have *a good stock of mentality* in trade, you might advantageously situate yourself with a practioner, studying and practicing under his eye, till *one session* at some Medical Institute, would *graduate* you with *honor* to *yourself* and to *physopathy*.”

HORSE-BACK RIDING.

Aided by a riding-dress and a spirited horse, woman attracts attention, exerts an influence, and appears like a goddess. She then, in effect, rises above herself, wears an air, and exhibits a style that commands observation and secures admiration. No where does a lady thoroughly equipped show so advantageously as on a horse. And no where does she exert a more wholesome influence. Tasty female equestrians to a neighborhood or a pleasure party, are a moral good, equal at least to that of a clergyman. And as an adjuvant to the colporteur, for the virtue and gallantry of a people, schools for the practice of females in horsemanship should be instituted. Woman’s sphere of action, at present, is confined within doors, yet her health, beauty, and happiness, require a great variety of scenery, an active life, many amusements, and the pure, country air. To her, inaction, confinement, and sameness, are eminently injurious, and they will soon rob her of each charm, and life. And we may add, the present poverty of health among American women, is a startling proof

of this truth! The government, and much of the labor of home falls upon her, rightly enough, too, and will so continue. But while she must thus continue the moving spirit of domestic life, something *must* be furnished, by which, in a short time, and in a pleasing manner, she can obtain all the means essential to health, pleasure, and happiness. In riding horse-back, woman can find in these particulars much that she requires. She can instantly pass, by horse, from her twelve feet kitchen or parlor, from her cares, labor, and confinement, to the country air and scenery, to the contemplation of the varied objects of nature, to many amusements, and to a field of bodily exercise which has no equal for its general effect upon the system, and its direct effect upon the trunk, neck, and head, the seats of life, and those parts of the organization which are most neglected and wickedly mutilated by foolish habits, and inaction.

This exercise is inestimable to her, it meets so many wants at the same time, and so happily combines amusement with substantial good. It arouses the bodily spirits, gives scope and activity to the mind, and serenity to the feelings, and speedily dispels the gloom of the dyspeptic, paints the cheek of the consumptive, sweetens the breath of the cachectic, rounds the figure of the emaciated, and perpetuates the natural attractions of the body and character.—*Genius of Liberty*.

SELF-GOVERNMENT.

Volition : where is it, what is it, and what are its proper limits? It is found in animals and in mankind, from the gnat to the worthiest son of God, extensive in its range and grand in its achievements. It is a wonderful principle of the two last kingdoms of nature, that one which embodies the subtle workings of that inscrutable organ—the Brain; it starts the lion from his lair, and man from his couch; it guides the eagle to his eyrie and the fox to his hole; it is the executive principle of animated nature. It appears in the minutest insect, runs through the animal and human kingdoms, enters the spiritual spheres, appears in spirits, angels, seraphs, and finally, in a superlative degree pervades Infinity. It is a divine sanction of democracy, and a celestial approval of universal sovereignty, and is a grand speech in favor of the toiling millions.

The rod, the prison, the garotte, the laws, the officers of all kinds, from the king to the night-watch, and from popes to deacons, are evidences, world-wide and alarming signs of a WANT of self-government among the individuals and nations of earth. The health, the intelligence, the character of man or woman, states or empires, are in proportion to the perfection of their individual and collective governments.

Nature, in a legislative sense, is divided into grand departments, viz: into the No-Will and the Will. The former requires no city police to maintain its authority, nor Bonapartes, nor Scotts, nor re-

volvers; while the latter is filled with kings, night-police, standing and fighting armies, bullets, towers, and forts. God reigns supremely and for life in the headless division, and peace like that of heaven is the result, order that is without the appearance of change, and success that is inevitable; but in cerebral nature, He is not the immediate Executive; hence, carnage, famine, robbery, ignorance, human chattels, and a world of evil that has well-nigh clouded the sun of righteousness. The voluntary department at the present, has been the prince of prodigals, is now the chief of waywards, but the future will restore it to its Father. The world of Will is free, her five senses and cephalic structure make it a responsible being, and when it receives on the one hand the articulations of Infinity, and lives and acts them on the other, the order of heaven will unavoidably reign throughout its domain. Brain nature differs from the acephalous in this; the latter is directly the government of the Almighty, but each part of the former has a self capacity capable of learning the will of heaven and then living it, making this differ from the other, not in an independence of God, for they are both alike dependent upon Him, but in the mere agency to *learn* what God would do, and then put it in practice in a manner in perfect accordance with His own government if he had kept back the free agency.

Contemplate for a moment—yes, for life, this transfer of self-government to the created from the Creator. Who realizes that his own free-agency is an image of that which constructed the universe, who rolls the vast globes in space in their orbits, who decorates the sky with stars, veils the heavens with clouds, carpets the earth with flowers, paints his bow in the east, and lights up the universe with a single lamp? Voluntary nature is replete with interest; it presents a vast, incomprehensible range of intelligence, from the infant to the seraph, and they at liberty to become wise or foolish, good or evil; so situated, that if they turn to the south, the light from the windows of heaven will fill their minds, but if to the north, darkness, deep and bottomless, surrounds them; their look that way makes them mediums of celestial thought and spiritual speech, but this way, mediums of darkness and evil.

Each free agent is a miniature of the Creator, and for development and action, requires in kind that which feeds and sustains the Original. This material for growth and action has to be obtained and used, and *here* is the play of self-government. The body with all its capacities, the mind with all its attributes, and the heart with all its qualities, must be perfected—the means for that are scattered in profusion around each person. Infinity furnished these endowments and their wants, and endowed every one, too, with self-government, power to use these capacities and develop them. And if each one does fill the end of his creation, does correctly use the power in self-government, “Thy kingdom *will* come on earth as it is in heaven.” What a responsible power self-government is! Do we, as mothers, teachers, and examples, as beings whose happiness or misery depends upon its exercise, sufficiently realize the divinity of the endowment, the vastness of its range, and the results of its wise or foolish use! Heaven on earth, the invisible church, future reward, happiness and love, depend wholly upon the *character* of self-government.—*Genius of Liberty.*

HYDROPHOBIA.

Whenever one dog is bitten by another, and the latter is supposed to labor under this dreadful malady, immediate steps should be taken to arrest it; for a dog once bitten by another, whatever may be the stage or intensity of the disease, is never safe. The disease may appear in a few days; in some instances, it is prolonged for eight months.

Symptoms.—Mr. Lawson tells us that “the first symptom appears to be a slight failure of the appetite, and a disposition to quarrel with other dogs. A total loss of appetite generally succeeds. A mad dog will not cry out on being struck, or show any sign of fear on being threatened. In the height of the disorder, he will bite all other dogs, animals, or men. When not provoked, he usually attacks only such as come in his way; but, having no fear, it is very dangerous to strike or provoke him. The eyes of mad dogs do not look red or fierce, but dull, and have a peculiar appearance, not easy to be described. Mad dogs seldom bark, but occasionally utter a most dismal and plaintive howl, expressive of extreme distress, and which they who have once heard can never forget. They do not froth at the mouth; but their lips and tongue appear dry and foul, or slimy. They cannot swallow water.” Mr. Lawson, and indeed many veterinary practitioners, have come to the conclusion that all remedies are fallacious!*

Remarks.—In White’s Dictionary we are informed that the tops of yellow broom have been used for hydrophobia in the human subject with great success; and we do not hesitate to say that they might be used with equal success on beasts. Dr. Muller, of Vienna, has lately published, in the *Gazette de Sante*, some facts which go to show that the yellow broom is invaluable in the treatment of this malady. Dr. White tells us that “M. Marochetti gave a decoction of yellow broom to twenty-six persons who had been bitten by a mad dog, viz: nine men, eleven women, and six children. Upon an examination of their tongues, he discovered pimples in five men, three children, and in all the women. The seven that were free from pimples took the decoction of broom six weeks and recovered.”

The same author informs us that “M. Marochetti, during his residence at Ukraine, in the year 1813, attended fifteen persons who had been bitten by a mad dog. While he was making preparations for cauterizing the wounds, some old men requested him to treat the unfortunate people according to the directions of a peasant in the neighborhood, who had obtained great reputation for the cure of hydrophobia. The peasant gave to fourteen persons, placed under his care, a strong decoction of the yellow broom; he examined, twice a day, the under part of the tongue, where he had generally discovered

*They probably only allude to cauterization, cutting out the bitten part, and the use of poisons. It cannot be expected that such processes and agents should ever cure the disease. Let them try our agents before they pronounce “all remedies fallacious.” Let them try the *alisma plantago*, (plantain,) yellow broom tops, *scutellaria*, (skullcap,) lobelia, Greek valerian, &c.

little pimples, containing, as he supposed, the hydrophobic poison.

These pimples at length appeared, and were observed by M. Marchetti himself. As they formed, the peasant opened them, and cauterized the parts with a red-hot needle; after which the patients gargled with the same decoction. The result of this treatment was, that the fourteen patients returned cured, having drank the decoction six weeks." The following case will prove the value of the plantain, (*plantago major*.) We were called upon, October 25, 1850, to see a dog, the property of Messrs. Stewart and Forbes, of Boston. From the symptoms, we were led to suppose that the animal was in the incipient stage of canine madness. We directed him to be securely fastened, kept on a high diet, &c. The next day, a young Newfoundland pup was placed in the cellar with the patient, who seized the little fellow, and crushed his face and nose in a most shocking manner, both eyes being almost obliterated. The poor pup lingered in excruciating torment until the owner, considering it an act of charity, had it killed. This act of ferocity on the part of the patient confirmed our suspicions as to the nature of the malady. We commenced the treatment by giving him tea-spoonful doses of powdered plantain, (*plantago major*,) night and morning, in the food, and in the course of a fortnight, the eye (which, during the early stage of the malady, had an unhealthy appearance) assumed its natural state, and the appetite returned; in short, the dog got rapidly well. We feel confident that, if this case had been neglected, it might have terminated in hydrophobia.

We are satisfied that the plantain possesses valuable antiseptic and detergent properties. Dr. Beach tells us that "a negro at the south obtained his freedom by disclosing a nostrum for the bites of snakes, the basis of which was the plantain." A writer states that a toad, in fighting with a spider, as often as it was bitten, retired a few steps, ate of the plantain, and then renewed the attack. The person deprived it of the plant, and it soon died.

Treatment.—Let the suspected dog be confined by himself, so that he cannot do injury. Then take two ounces of lobelia, and one ounce of sulphur, place them in a common wash tub, and add several gallons of boiling water. As soon as it is sufficiently cool, plunge the dog into it, and let him remain in it several minutes. Then give an infusion of either of the following articles: yellow broom, plantain, or Greek valerian, one ounce of the herb to a pint of water. An occasional teaspoonful of the powdered plantain may be allowed with the food, which must be entirely vegetable. If the dog has been bitten, wash the part with a strong infusion of lobelia, and bind some of the herb on the part. The treatment should be continued for several days, or until the animal recovers, and all danger is past.—*Dr. Dadd's Journal.*

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